642
565 3. the free men;

4. people of caste, such as blacksmiths, etc. (see below);

5. slaves.

567 e. Slavery. -- A man became a slave in three ways: by violence, by obligation, or by birth.

567 1. By violence. If a war captive is important, he may be killed or he may be held for ransom and treated with consideration.
727 A Fama captured in war could become an army chief or dignitary in
554 the country of his captor and could found a family there. In no case could he be reduced to captivity on his own territory.

[60] If the vanquished is a man of caste, he is spared captivity and generally enters the service of the conquering Fama;
[608] if he is a sënanku of the victor, the latter gets rid of him by freeing him. Finally, if the captive has the same name as the victorious
[551] Fama, he is freed, because he is recognized as being a relative of the Fama.

When the captive is a free man of humble origin, he is sold by the Fama, unless the Fama gives him to his warriors.

567 2. By obligation. A free individual became a slave in
681 punishment for his crimes or misdemeanors; he was then sold for the
426 profit of the Fama. A fa could sell one of his children to meet his
858 debts, but he subsequently had to try to buy him back once he was freed of his obligations.

567 3. By birth. A woman slave bears only slaves. The slave born in the house is called a wolo-so. If a woman slave is got with child by a free man, she becomes free, as does her child. But if the mother is repudiated, she reverts to slavery, while the child remains free.

567 As the number of slaves grew, their organization became
644 complicated and hierarchic. The slaves under the Fama of Sëgou were divided into series, each having as chief the eldest of the slaves. The eldest of these chiefs became chief of the dyon-kuru or dyon-futu (ensemble of slaves). Monteil shows the important role this slave chief has played in the history of Sëgou. In fact, he was the spokesman for all the grievances of the slaves and often became the Fama's adviser. At the death of the Fama, the slave chief confirmed the power of his successor by assuring him or refusing him, the submission of all the slaves.

428 3. and 4. as above for the head of the family; 5. oldest full brother; 6. oldest half-brother on father's side; 7. the family; 8. the village; 9. the Fama ... Married women may transmit personal property in the following order: 1. her oldest son; 2. her husband's oldest son by another wife; 3. the husband; 4. the woman's family ... [587] At the death of her [73] husband, a woman is not required to marry his heir." (1)

1. Ortoli, Coutume bambara (cercle de Bamako) [Bambara Customs (Bamako Circle)].

851 We should explain here the notion of seniority which is not always easy to distinguish in a polygamous society. As a matter of fact, when two wives of the same husband bear children at roughly the same time, an intermediary announces the births to the fa, and the first baby to be announced is considered to be the oldest. It may even happen that the first one to be announced is in fact the last-born; [845] he nevertheless remains the senior. In the case of twins, the senior is the one brought forth last, for it is thought that twins are not conceived at the same time, and that the last-born is the one first con- [551] ceived. Certain special names are used for the oldest children: N'tyi for boys, Nya or Nyélé for girls.

643 At the Fama's death, several lines of succession are involved: that of his own family, that of the family community, and that of the patriarchy.

As far as election to the title of Fama is concerned, we have seen how the new Fama was the senior male of the same generation and same family as the deceased Fama, or the eldest of the following generation. It is noteworthy that in the case of no male heir, the succession passes to the Fama's daughter whose husband governs in her name; but that is an exceptional case.

643 When the new Fama is designated by the notables, he oc- 644 cupies the fortified residence of the previous Fama, where the founding ancestor is buried; the women and children of the deceased Fama must leave these premises. While his father lived, the Fama's eldest son led a luxurious and independent life; he often commanded an important dugu, sometimes founded by himself. At his father's death, he is a very important person for the new Fama.